3 1761 04266 2007

MANUAL
OF
St. John's Lodge, No. 13,
F. and A. M.
DAYTON, O.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/manualofstjohnsl00freeuoft

A
8554m
Freemasons. Dayton, Ohio. St Johns Lodge
No. 13

MANUAL

OF

St. JOHN'S LODGE, No. 13,

FREE AND ACCEPTED MASONS

OF

DAYTON, OHIO.

268572
7 32

Chartered January 10. 1812.

CONTAINING THE BY-LAWS OF THE LODGE; THE CODE OF MASONIC JURISPRUDENCE; THE CHARGES OF A FREEMASON; THE FUNERAL SERVICE AND THE MONITORIAL WORK OF THE DEGREES OF ENTERED APPRENTICE, FELLOWCRAFT AND MASTER MASON.

DAYTON, OHIO:
THE TROUP MFG. CO., PRINTERS,
1889.

BY-LAWS.

ARTICLE I.

ELECTION OF OFFICERS.

SECTION 1. The officers of this Lodge shall consist of a Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Tyler, and three Trustees, who shall be elected annually, by ballot, at the second stated meeting in December, and may be installed on the same evening, or as soon thereafter as convenient; provided, however, that the officers elect of the preceding year shall hold their offices until their successors are installed.

SEC. 2. The Trustees shall be elected and hold their office in the following order: One for one year, one for two years, and one for three years; and the one receiving the highest number of votes shall serve three years, the next highest two years, and the third highest one year; and annually thereafter, at the second stated meeting in December, there shall be

one Trustee elected, who shall serve for three years, or until his successor is qualified.

Sec. 3. A majority of all the votes cast shall be necessary for an election.

Sec. 4. The Worshipful Master shall, on the night of the annual election of officers, appoint a Chaplain, two Marshals, and two Stewards.

ARTICLE II.

MEETINGS.

Sec. 1. The stated meetings of this Lodge shall be held on the first and third Saturday evenings of each month.

ARTICLE III.

DUTY OF THE SECRETARY.

Sec. 1. It shall be the duty of the Secretary to keep a correct record of the proceedings of the Lodge, and perform the duty of scrivener in all things appertaining thereto; to keep a debit and credit account with each member; to make out an annual report for the Grand Lodge; to receive all moneys coming into the Lodge, and pay them to the Treasurer, taking his receipt for the same,—for which service he shall receive the sum of one dollar

and fifty cents for each meeting of the Lodge, and be exempt from dues. The Lodge may allow him additional compensation for extra services.

ARTICLE IV.

DUTY OF THE TREASURER.

SEC. 1. It shall be the duty of the Treasurer to receive all moneys from the Secretary, accruing to the Lodge, receipting for the same; to pay all orders drawn upon him by the Worshipful Master, countersigned by the Secretary; to keep an accurate account of receipts and disbursements. He shall, if required by the Lodge, give bond for the faithful discharge of his duty.

ARTICLE V.

DUTY OF THE TYLER.

SEC. 1. It shall be the duty of the Tyler to tyle the Lodge faithfully; to keep the Lodge room and utensils belonging thereto in good order; and for such service he shall receive the sum of ..... for each meeting at which he is present. It shall also be his duty to serve summonses, and to go on messages, for which he shall be entitled to a reasonable compensation.

ARTICLE VI.

DUTY OF THE TRUSTEES.

SEC. 1. It shall be the duty of the Trustees to dispense charity to distressed worthy brothers, their widows and orphans, in sums not exceeding five dollars ($5.00) at any one donation. They shall give special attention to visiting the sick, and see that they have proper attention. They shall also take cognizance of the conduct of the brethren, reconcile difficulties that may arise, and, when proper, prefer charges and specifications for the action of the Lodge.

ARTICLE VII

APPLICATIONS.

SEC. 1. All applications for initiations or membership shall be made in writing, signed by the petitioners, specifying age, occupation and residence; and the applicant shall be recommended by two members of the Lodge. Applications shall be presented at a stated meeting, and, if received, referred to a committee of three members, for inquiry and report, and lie over from one stated meeting to another, before taking a ballot thereon. The fee for initiation or admission shall in all cases accompany the petition.

SEC. 2. If only one black ball appears, a second ballot shall be taken; but in no case shall a third ballot be had.

SEC. 3. After a petition has been received and noted in the minutes, it shall not be withdrawn without the consent of three-fourths of the members present.

ARTICLE VIII.

FEES.

SEC. 1. The fees for conferring the degrees in this Lodge shall be thirty-five dollars, as follows: For the first degree, fifteen dollars; for the second degree, ten dollars; for the third degree, ten dollars; for admission to membership, one dollar; and in no case shall a ballot be taken until the money required for the fee shall be in actual deposit.

ARTICLE IX.

EXAMINATIONS.

SEC. 1. Previous to advancements all candidates shall be examined, in open lodge, in the degree which they have taken, and be found to possess at least a knowledge of that degree.

ARTICLE X.

DUES.

SEC. 1. Each member shall pay, annually, the sum of three dollars into the funds of the Lodge, on or before the stated meeting for the election of officers,

SEC. 2. Any member who shall pay into the treasury of this Lodge, at one payment, fifteen dollars, shall be forever thereafter exempt from the payment of dues; and if, after such payment, the member so paying shall dimit, and again become a member of the Lodge, he shall have all the rights and privileges arising out of or belonging to such payment.

SEC. 3. Every member complying with the provisions of the preceding Section 2, shall receive from the Secretary a certificate stating the fact of such payment.

SEC. 4. The funds arising from dues paid as specified in the foregoing Section 2 shall be invested, by the Trustees, in such manner as may be deemed for the best interests of the Lodge; provided, however, that said fund shall always be amply secured to this Lodge.

SEC. 5. The income from said fund, and that only, may be used for whatever purpose the Lodge may deem proper.

ARTICLE XI.

ARREARS.

SEC. 1. Any member who shall be in arrears for one year's dues shall be suspended.

ARTICLE XII.

DIPLOMAS.

SEC. 1. Any member in good standing, and not in arrears for dues, shall be entitled to a diploma, on proper application, and by paying to the Secretary the sum of one dollar.

ARTICLE XIII.

SUSPENSIONS AND EXPULSIONS.

SEC. 1. No brother shall be expelled for unmasonic conduct of any description whatever unless it be upon written charges and specifications, made out in the manner pointed out in Article XXIII. of the Rules of the Grand Lodge, and filed with the Secretary, who shall furnish the accused brother a copy thereof (if of a nature to be reduced to writing); and the proceedings thereon and the trial thereof shall, in all respects, be conducted in conformity to the above mentioned articles of the By-Laws of the Grand Lodge.

ARTICLE XIV.

APPEALS.

SEC. 1. Any brother feeling himself aggrieved by the decision of the Lodge, pronounced against him, may, at any time within a year thereafter, take an appeal to the Grand Lodge; and on his application, it shall be the duty of the Secretary to make out and forward to the Grand Secretary a certified copy of the proceedings had in his case, with the original testimony.

SEC. 2. Notes of decisions of the Worshipful Master, made in the case, and all other papers and testimony required by the rules of the Grand Lodge, shall accompany the proceedings. The Secretary shall also, if the same be demanded by the accused, furnish him with a copy of the proceedings, testimony, and rulings in the case.

ARTICLE XV.

ORDER OF BUSINESS.

SEC. 1. When the Lodge is opened, unless the Worshipful Master shall otherwise direct, the following order of business shall be observed:

1. Reading of the minutes.
2. Reading and referring petitions.
3. Receiving reports of committees.
4. Balloting for candidate, or for admission.
5. Conferring degrees.
6. Receiving and considering resolutions.
7. Considering unfinished business.
8. Disposing of such other business as may lawfully come before the Lodge.

ARTICLE XVI.

SIGNING BY-LAWS.

SEC. 1. Any brother becoming a member of this Lodge shall express his assent to the By-Laws, by subscribing his name thereto.

ARTICLE XVII.

AMENDING BY-LAWS.

SEC. 1. No alteration or amendment of these By-Laws shall be made unless the same be proposed in writing, at a stated meeting, when it shall be entered upon the minutes, and lie over until the next stated meeting; and it shall require the sanction of three-fourths of the members present, and be approved by the Grand Lodge, for its adoption.

Bro. .....

to whom this copy of By-Laws is issued, became a member of St. John's Lodge, No. 13, of Dayton, Ohio, ...

18.....

..... , *Sec'y.*

..... , *18*.....

Bro. Joseph O'Neal

received the degree of Entered Apprentice in St. John's Lodge, No. 13, Dayton, Ohio, June 6 , *18*03;

Fellowcraft, Oct 3 , 1903;

Master Mason, Nov 21 , 1903

Chas. D. Reed, *Sec'y.*

Nov 21 , 1903

Declarations to be Assented to by a Candidate.

Do you seriously declare, upon your honor, that you have not made application to any other lodge for initiation, and been rejected?

Do you believe in the eternal God, as revealed in the Holy Bible, and that it is your duty to pay him that homage which is due from the creature to its Creator?

Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient established usages of the fraternity?

FORM OF PETITION.

To the Worshipful Master, Wardens, and brethren of ..... *Lodge, No.* ..... *Free and Accepted Masons:*

The petition of the subscriber represents that he has long entertained a favorable opinion of your ancient and honorable institution, and is desirous of becoming a member thereof if found worthy. His age is ..... *years; occupation,* ..... *; residence,* ....., *Ohio.*

(Signed) .....

Recommended by

.....

.....

CODE

OF

MASONIC JURISPRUDENCE

For the Government of the Lodges under the Jurisdiction of the Grand Lodge of Ohio.

REVISED OCTOBER, 1882.

OF A LODGE.

RULE 1. A Subordinate Lodge shall consist of a Master, a Senior and Junior Warden, a Treasurer, Secretary, Senior and Junior Deacon, a Tyler, and as many members as are convenient. The officers above enumerated shall be elected by ballot, by a majority of votes, at the stated meeting in November or December, annually, which shall be designated in their By-Laws, and be installed into office at the Festival of St. John the Evangelist, or at the stated meeting next preceding or succeeding it.

2. Each Subordinate Lodge possesses the inherent right to enact by-laws for its own government, provided the same are not inconsistent with the Constitution, By-Laws, Rules and Regulations of the Grand Lodge, or the fundamental principles of Masonry. And to the end that these shall be preserved inviolate, it is hereby declared that no by-law of a Subordinate Lodge shall be of any validity until approved by the Grand Lodge (1). Provided that so much of the By-Laws of a Subordinate Lodge as relate to and fix the time of the stated meetings thereof, and the amount of the annual dues may be altered or changed without submitting the same to the Grand Lodge for its approval.

3. Each Lodge shall assemble for work at least once in every calendar month; and if any Lodge under this jurisdiction shall cease to meet for twelve successive months, it shall forfeit its charter.

4. All the proceedings, ballotings and business of the Lodges shall be had in a Lodge of

(1). The by-laws of a Subordinate which conflict with the edicts of the Grand Lodge are void, even though they have been inadvertently approved by that body.—*Pro.* 1861, *p.* 55.

Master Masons, that of conferring the degrees of Entered Apprentice and Fellowcraft alone, excepted.

5. In no case, for non-payment of dues, shall a Subordinate Lodge publish in a newspaper the suspension or expulsion of any of its members, unless the consent of the Grand Lodge, or of the M. W. Grand Master, be first obtained.

OF MASTER AND WARDENS.

6. No brother shall be eligible to the Mastership, unless he has been elected and served in the station of Warden in some regular Lodge (1). In the absence of the Master, the Senior and Junior Warden, according to rank, shall succeed to the duties of his station.

7. The W. Master of a Lodge is amenable only to the Grand Lodge or the Grand Master for his Masonic conduct, and no appeal lies to the Lodge from his decision.

8. In the absence of the W. Master the Senior Warden succeeds to the chair, filling the station vacated by him. In the absence of the W. M. and S. W. the J. W. shall preside.

---

(1) A brother who has been appointed and served as Warden of a Lodge under dispensation is eligible to the Mastership.—*Proceedings* 1868, *p.* 90.

Or either may, in his discretion, call a competent Past Master to the chair, the Warden or Wardens retaining their stations. In the absence of the W. M. and both Wardens, no Lodge can be formed.

9. Should the W. M. elect decline to be installed, the Wardens in succession being installed, shall succeed to the duties of the chair, and fill all vacancies (1). In case the W. M. and Wardens elect decline installation, the W. M. and Wardens last installed shall continue in the discharge of their respective duties until their successors are elected and installed, which election may be held by a dispensation from the Grand Master, as hereinafter provided.

10. Neither the W. M. or Wardens of a Lodge can resign during their term of office; nor can a brother elected to an office in a Lodge decline to be installed, unless he has served in the same station the year preceding.

11. A Past Master is one who has been regularly elected and installed to preside over a Lodge of Master Masons (2).

---

(1) If the Master elect declines to be installed, the Wardens in succession being installed, take his place and the right of the Late Master to hold the office ceases.—*Pro.* 1856, *p.* 120.

(2) Such Past Master only can install the officers of a Lodge.—*Proceedings* 1864, *p.* 87.

12. The officers of a Lodge shall not be petitioners for a new Lodge during their continuance in office.

OF ELECTIONS AND INSTALLATIONS.

13. If from any cause a Lodge fails to elect its officers at the time prescribed in Rule 1 of the Rules for the Grand Lodge, the officers last installed shall continue in the discharge of the duties of their respective offices until succeeded by the officers elected and installed at the next annual election: Provided, that by dispensation from the M. W. Grand Master, a special election may be held for officers to serve after being installed, until the next annual election.

14. In all elections of officers by Subordinate Lodges the vote shall be by ballot, and a majority of all the votes cast shall be required to elect.

15. All elections for officers shall be held in a Lodge of Master Masons in open Lodge. A Lodge when called to refreshment cannot hold an election.

OF INITIATIONS.

16. No religious test shall ever be required of any applicant for the benefits of Masonry, other than a steadfast belief in the existence

and perfection of Deity; and no Lodge under this jurisdiction shall receive any candidate without the acknowledgement of such belief.

17. No Lodge shall confer the first three degrees in Masonry for a less sum than twenty dollars. A *unamimous* vote must be had in favor of the applicant for each degree. The fee for initiation or membership shall in all cases accompany the petition.

18. No Lodge shall initiate into the mysteries of the craft any person, whomsoever, without being first satisfied by a test or otherwise, that the candidate has not made application to some other Lodge and been rejected; and if it shall appear that he has been rejected, then the Lodge shall not initiate such person without the unanimous consent, by ballot of the rejecting Lodge. Application for such consent shall be presented at a stated meeting only, and shall lie over to the next stated meeting, and be balloted for at a stated meeting. If the rejecting Lodge has ceased to exist, then the petition shall not be received unless authorized by the dispensation of the M. W. Grand Master (1).

(1) The Provisions of Rule 18 apply as well to candidates who have been rejected for advancement as to candidates for initiation.

19. Previous to advancements all candidates shall be examined in open Lodge in the degree which they have taken, and be found to possess a knowledge of that degree.

20. The degrees of Fellowcraft and Master Mason shall be conferred only by the Lodge initiating, unless by consent of such Lodge (1).

21. No Lodge under the jurisdiction of this Grand Lodge shall confer the first section of the E. A. degree, or the first section of the F. C. degree, or the first or second sections of the M. M. degree, upon more than one candidate at the same time.

OF MEMBERSHIP.

22. No Lodge shall initiate or admit to membership any person or brother residing in another Grand Lodge jurisdiction without first obtaining the written consent of the Subordinate Lodge within whose jurisdiction such person or brother may reside. No Lodge shall

---

(1) This consent gives the second Lodge exclusive jurisdiction over the candidate, and though he should be rejected by it, no other Lodge can confer the degrees without its unanimous consent by ballot.—*Proceedings* 1862, *p.* 41, *and* 1863, *p.* 17.

A person receives the E. A. degree in a Lodge which gives permission to another to confer the other degrees on him on terms which the latter refuses. The refusal restores the brother to the jurisdiction of the Lodge in which he was initiated.—*Proceedings* 1864, *p.* 87.

receive into membership a Mason from any other Lodge until he produces a dimit from the Lodge of which he was last a member; or if such Lodge has ceased to exist, until he produces satisfactory evidence that he was in good standing at the time it ceased to exist.

23. No one can become a member of a Subordinate Lodge, or be entitled to any vote therein, until he has received the third degree in Masonry.

24. A brother receiving the degree of Master Mason becomes a member of the Lodge conferring it (1).

25. A member may, by consent of his Lodge, and without thereby subjecting himself to Masonic discipline, dimit; and until he affiliates, he voluntarily renounces all claim to the benefits of the Lodge organization.

26. Lodges *shall* deny to unaffiliated Masons the privilege of more than three visits, the privilege of joining in public processions, and may deny the privilege of Masonic charity and Masonic burial (2).

---

(1) A brother becomes a member of the Lodge in which the degree of M. M. is actually conferred upon him, even though it was conferred by the consent of another Lodge in whose jurisdiction he resides and had been initiated.—*Proceedings* 1865, *p.* 90.

(2) *Pro.* 1874, *p.* 124, *Sec.* 26, *and see p.* 52, *Pro.* 1874.

27. Joining in an application for a new Lodge does not sever the membership of the petitioners, who are members of the consenting and recommending Lodges, from the Lodge or Lodges of which they were members. It is incumbent on such Lodges to collect dues from such petitioning members to the time when the new Lodge is fully constituted under its charter, at which time membership ceases in the elder and commences in the new Lodge.

28. Masons not members of the consenting or recommending Lodges who join in a petition for a new Lodge, must hold regular dimits, which must accompany the petition.

29. The W. M. of a Lodge under dispensation shall not be amenable to discipline by the chartered Lodge of which he is a member, but shall be to the Grand Lodge or Grand Master.

30. Master Masons only who are members of the Lodge, shall be permitted to vote upon the admission of candidates and members.

OF PETITIONS AND ACTION THEREON.

31. Petitions for initiation or for membership shall be presented at stated meetings only, be referred to a committee, and lie over from one stated meeting to another, and the fee for

initiation or membership shall in all cases accompany the petition. All ballotings for the degrees or for membership shall be had at stated meetings; provided, that nothing in this section shall be so construed as to prevent a Lodge from conferring either of the degrees upon a candidate so balloted for, at a special meeting, appointed by the Lodge or the W. M.

31 *a*. No Lodge shall receive the petition of any applicant for the degrees, unless such applicant shall have resided one year in the jurisdiction of such Lodge.

32. After a petition is regularly received by a Subordinate Lodge, and entered upon its minutes, it shall not be withdrawn without the consent of the said Lodge—at least three-fourths of the members present concurring therein.

33. A Master Mason regularly dimitted is not compelled to apply for membership to the Lodge nearest his residence. Any Lodge may legally receive his petition.

34. In all cities and towns where there are more than one Lodge, it shall be the duty of the Secretaries of said Lodges to give notice in writing to all other Lodges situate in said city or town, of all applications for initiation, stating their age, occupation and place of residence; provided, that when more than one Lodge, shall

hold their meetings in the same room, then, and in that case, a register shall be kept upon the Secretary's desk, setting forth the aforesaid particulars, which shall be read at the stated meetings of said Lodges.

35. No candidate shall be received in any Lodge but the one nearest his residence, without the written assent of such nearest Lodge, except where two or more Lodges have concurrent jurisdiction; in which case, either of such Lodges may entertain the petition. And any Lodge, wantonly violating the jurisdiction of another, shall be liable to the Lodge injured in double the amount of fees chargeable for the degrees so conferred, and to arrest of Charter —either or both—at the discretion of the Grand Lodge, or of the Grand Master (1).

OF BALLOTING.

36. No candidate shall be balloted for in any degree, unless the fee for such degree be in actual deposit.

37. The ballot for admission to each degree, as well as for membership, shall be unanimous, and every member present shall vote.

38. In balloting for a candidate, should one black ball only appear, the Master shall im-

(1) Adopted. *Proceedings* 1860, *p.* 46.

mediately order a second ballot; and if one or more black balls still appear, the candidate is rejected. No debate shall be allowed after the ballot is ordered, and no inquiry permitted as to who may have cast the black ball.

"And in the case of the rejection of a candidate for either of the degrees, or for affiliation, no member shall be permitted to state how he voted on the question."

39. A vote by ballot can not be reconsidered. Where a second ballot is ordered by the W. M. it must take place immediately, and can not be postponed to another meeting.

40. A vote to sustain charges, or to suspend or expel a member or a Mason not a member, who may be tried by a Lodge, shall in all cases be taken by ballot, a majority of all the members present being necessary to find guilty or to suspend, and two-thirds to expel.

41. A Lodge shall refuse to confer a degree upon a candidate elected, if any member shall subsequently object thereto. Such objection to be made in ope Lodge, or by written communication to the Lodge, should the objecting member from any cause be unable to attend. The brother objecting shall not be interrogated

as to his reasons for the objection, but may assign them should he desire so to do (1).

42. When an unfavorable report shall be made from a committee, the same proceedings shall be had as upon a report in favor of the applicant.

43. After a candidate is declared rejected, his case can not again be considered by the Lodge unless a petition be presented at a stated meeting thereof, signed by him, which petition must be referred to a committee, and lie over for consideration to the next stated meeting (2).

OF SUSPENSIONS, EXPULSIONS AND RESTORATIONS.

44. Suspension of a member for a *definite time*, does not exonerate him from payment of dues during such suspension.

45. A member suspended for an *indefinite time*, on charges and due trial, is not chargea-

(1) If a member puts his written objection, and his reasons therefor, on file, the Lodge can not inquire into the validity of those reasons, nor confer the degree, until the objection is withdrawn.—*Proceedings* 1866, *p.* 122.

On the withdrawal of an objection the Lodge should, at a stated meeting, be informed of the fact, and it may, if no further objection is made, confer the degree on the person objected to at the next stated meeting thereafter, but not sooner. —*Proceedings* 1868, *p.* 128.

(2) This rule applies to candidates for advancement and membership as well as initiation. The petition must take the course prescribed by section 31 of this code.—*Pro.* 1866, *p.* 120.

ble with dues; but on restoration may be required to pay such amount in lieu thereof, as the Lodge in its discretion may determine; provided, the amount so required to be paid shall not exceed the dues with which such member would have been chargeable during the time of such suspension.

46. Members suspended by the W. M. for non-payment of dues, under the XXII By-Law of the Grand Lodge, are chargeable with dues during such suspension.

47. The expiration of the time for which a brother may have been suspended fully restores him without further action of the Lodge.

48. Payment of dues for which a brother is suspended, under the XXII By-Law of the Grand Lodge, together with the dues until the time of payment, fully retores him without action of the Lodge. The fact of payment and consequent restoration shall, however, be entered by the Secretary on the minutes of the stated meeting of the Lodge next thereafter.

49. A Lodge has no authority to levy a tax or assessment upon its members aside from the dues prescribed by its by-laws.

50. A sentence of suspension or expulsion by a Lodge, shall be in force (from the passing

thereof) until reversed by the Grand Lodge, or by the Lodge pronouncing the same.

51. The power of restoration exists in both the Lodge passing sentence of suspension or expulsion, and in the Grand Lodge. If exercised by the Grand Lodge on appeal reversing the sentence of the Subordinate Lodge, such reversal operates to restore the brother to all the rights and privileges of Masonry, of which he had been deprived, by such suspension or expulsion, and this cause may be remanded to the Lodge for further trial. If the Grand Lodge shall restore a suspended or expelled Mason without appeal for any cause, such restoration operates to restore him to the benefits of Masonry only, not to membership.

52. An application to a Subordinate Lodge for restoration from suspension or expulsion shall be by petition in writing, signed by the applicant, and presented at a stated meeting, and lie over for consideration at least one lunar month, and be considered at a stated meeting of the Lodge. The vote thereon shall be by ballot. A majority of the members present may restore from suspension. The vote to restore from expulsion must be unanimous. Restoration by a Subordinate Lodge operates to re-

store the applicant to Masonry and membership in such Lodge, provided he was at the time of suspension or expulsion a member of the Lodge restoring him.

OF CONDUCT.

53. It is highly unmasonic and altogether inadmissible for a member to solicit any person be become a Mason, or to use any means to induce a person to unite with any particular Lodge.

54. If any Mason is guilty of disorderly conduct in the Lodge, disobeys the W. Master, or persists in disturbing its harmony, he shall be reprimanded, and for the second offense he may be, for the time being, excluded from the Lodge.

55. Communicating the proceedings of a Lodge to other persons than Masons, is a grave masonic offense. If done by a visitor, it should forever bar his right to visit; if by a member, the Lodge should mete out the penalty according to the aggravation of the offense.

56. Subordinate Lodges not only possess the power, but it shall be their express duty, to take cognizance of brethren within their jurisdiction, and to suspend or expel from the privileges of the Order any brother who shall be

found guilty of unmasonic conduct—subject, however to an appeal to the Grand Lodge.

OF CHARGES.

57. Whenever complaint against a brother has been made to the W. M. of sufficient importance in his judgment to require an investigation, it shall be his duty at the next stated meeting of the Lodge to appoint a committee to inquire into the matter of complaint, and, if posible and proper, to reconcile the difficulty. Should it be improper or impossible to reconcile such difficulty, and the committee are of opinion that the matter calls for investigation by the Lodge, they shall report to the Lodge proper charges and specifications against the accused, which shall be entered in full upon the minutes of the Lodge.

Any member of a Lodge may prefer charges against a brother for unmasonic conduct, specifying the particular acts complained of, which must be filed with the Secretary, and entered in full upon the minutes of the Lodge at a stated meeting.

OF TRIALS.

58. When charges are preferred against a brother, in either of the modes above set forth, the Lodge shall fix the time for the accused to

appear before the Lodge to answer thereto. The Secretary shall then immediately issue a summons, under the seal of the Lodge, requiring the accused brother to appear before the Lodge at the time specified, and answer to said charges; a copy of which summons, together with a copy of the charges, shall be served on such accused brother by the Tyler, if he is within the jurisdiction of the Lodge; but if he is not found within said jurisdiction, it shall be the duty of the Tyler to return to the Secretary the summons, with the fact indorsed thereon, when it shall be the duty of the Secretary—if the place of residence of the accused can be ascertained—to mail to his address a copy of the summons and charges; but if such residence can not be ascertained, the Secretary shall file a written statement of that fact, with the other papers in the case. If the brother appears at the time required, and pleads "guilty" to the charges, the Lodge shall proceed to administer such punishment as may be determined by the Lodge; but if the brother pleads "not guilty," or fails to appear, the Lodge shall appoint the time, which shall be at a stated meeting of the Lodge, for the hearing and determination of the case, as follows:

If a copy of the summons and charges have been served upon the accused by the Tyler, or if the same has been mailed to his address by the Secretary, the Lodge may proceed to the trial in one month thereafter; and if the place of residence has not been ascertained, the Lodge may proceed with the trial in two months after the filing of the statment of the Secretary, above provided for (1).

The W. M. shall appoint a committee, before which all the testimony, whether of Masons or other persons, shall be taken. If the accused resides within the jurisdiction of the Lodge, at least three days' notice shall be given to him by the Tyler of the time and place of the taking of the testimony; but if the accused resides without the jurisdiction of the Lodge, and his place of residence is known, the Secretary shall mail such notice to his address, and the taking of the testimony may be commenced within ten days thereafter. If his residence is unknown, the testimony may be taken at any time, and in such case the W. M. shall appoint a competent brother to attend to the taking

(1) The same course must be pursued in serving notice on a member to show cause why he should not be expelled for non-payment of dues under the Section XXII of the By-Laws of the Grand Lodge.—*Proceedings* 1863, *p.* 19.

of the testimony on the part of the accused brother, and also to defend him at the trial.

The committee shall cause the statements of each witness to be reduced to writing by some competent and disinterested person, which shall be carefully read to the witness and receive his or her signature. The testimony of witnesses living at a distance from the Lodge, and which can not be taken by the committee, may be taken by some suitable person to be appointed by the Worshipful Master, of the time and place of the taking of which notice shall be given as provided for in the above paragraph. The testimony thus taken shall be read in open Lodge, at the stated meeting set for the trial; unless the Lodge, for good cause, shall continue the hearing of the case until another stated meeting.

59. The Worshipful Master shall preside at such trial, and decide all questions of Masonic law, and questions relating to the admissibility of evidence arising in the progress thereof, making a full memorandum of each decision, when required by the accused or any member of the Lodge. No special obligation, civil or Masonic, shall be required of any witness, the Lodge being left free to judge of their char-

acter and credibility. After all the testimony has been read before the Lodge, any Mason present may comment thereon, subject to the discretion of the Worshipful Master. The Lodge shall then proceed to vote by ballot upon the guilt or innocence of the accused. If found guilty, the Lodge shall proceed to determine the grade of punishment by ballot; voting upon the penalties of *expulsion*, *suspension* and reprimand, in the order here stated. If the punishment be *suspension*, the Lodge shall determine by ballot whether for a definite or indefinite period, and the time of such *suspension*. All the evidence, together with the memorandum of the Worshipful Master's decisions, shall be preserved by the Secretary for one year, and in case of appeal by the accused, shall be transmitted to the Grand Secretary.

60. Any brother feeling himself aggrieved by the decision of the Lodge, pronounced against him, may at any time within one year thereafter, take an appeal to the Grand Lodge; and on his application, it shall be the duty of the Secretary of such Lodge to make out and forward to the Grand Secretary a certified copy of the proceedings had in his case, with the original testimony. The appellant shall also

be furnished with an exact copy of the proceedings of the Lodge in his case, if he require it.

61. In all cases of appeal to the Grand Lodge from the action of a Subordinate Lodge, the appellant shall, at the time of giving notice of appeal, file with the Secretary a written statement of the points made and relied upon by him in taking the appeal; a copy of which statement the Secretary shall transmit with the papers, to the Grand Secretary.

62. Entered Apprentices and Fellowcrafts shall be tried for unmasonic conduct in a Lodge having jurisdiction, opened on the degree to which they have advanced, but none but Master Masons shall vote upon any question arising on such trial.

63. On the trial of a brother for unmasonic conduct, it shall be unlawful for any Mason, directly or indirectly, to receive compensation for services on behalf of the Lodge or the accused.

64. The accused can not vote upon any question arising in the trial of his cause.

65. A brother may be tried for unmasonic conduct, either by the Lodge of which he is a member, or within whose jurisdiction he may have committed the offense.

66. The only penalties for offenses against Masonic propriety are three, to-wit: reprimand, suspension and expulsion; and shall be inflicted according to the nature and degree of the offense.

OF MEETINGS.

67. Meetings of a Lodge are either *stated* or *special*. Stated meetings are those prescribed by its by-laws. Special meetings are those convened by the presiding officer to meet some emergency. No business can be transacted at a special meeting but that for which it was convened; and the brethren should be fully notified of the meeting and its objects.

68. The business of a Lodge shall be taken up in such order as the W. M. in his discretion may determine.

69. In all discussions in the Lodge, personal reflections and all allusions to political and sectarian topics are strictly prohibited. When in the judgment of the W. M. a subject has been sufficiently discussed and he rises to his feet, all debate shall cease.

OF BURIAL AND CHARITY FUND.

70. Master Masons only are entitled to Masonic burial or relief from the charity fund.

71. Each Subordinate Lodge shall bury a deceased worthy member of its body with Masonic rites, if requested by the decedent in his lifetime, or by his near relations after his death; and in all other cases such Masonic honors may be granted or withheld as the Lodge may consider best.

72. If the three stationed officers are absent, and a dispensation from the Grand Master can not be obtained, a deceased brother can not be buried with Masonic honors.

OF HONORARY MEMBERS.

73. It is competent for a Lodge to confer the distinction of honorary membership upon such affiliated brethren, not members of the Lodge conferring that distinction, as have distinguished themselves by long or eminent services to the craft; and such membership implies the right to participate in all the business of the Lodge, without subjecting the brother thus honored to the ordinary labors of the Lodge, or the payment of dues; provided, that no honorary member shall be elected to office in the Lodge.

OF VISITORS.

74. No visitor shall be received into a Lodge, if a member objects, nor shall any vis-

itor be received in any Lodge who has been unaffiliated for a period of more than one year next preceding the time of his applying for admission as a visitor (1).

OF GRAND LODGE PROCEEDINGS.

75. It shall be the duty of the Treasurer, for the time being, of each Subordinate Lodge, to keep in his custody and carefully preserve at least one copy of the Annual Proceedings of the Grand Lodge, sent to such Lodge; and whenever such proceedings shall amount to 700 pages, to cause the several pamphlets composing such proceedings to be substantially bound and placed in the archives of the Lodge.

OF PROCESSIONS.

76. Masonic processions, except on the celebrations of the festivals of St. John the Evangelist and St. John the Baptist, dedications of Masonic halls and installations of officers, funeral occasions, and laying the corner-stones of public edifices, are prohibited, unless authorized by special dispensation of the Grand Master.

OF LIBRARIES.

77. When convenient, the several Subordinate Lodges should be supplied with libraries of

(1) *Proceedings* 1874, *p.* 52.

useful and practical books; and it is enjoined upon them, as often as it is feasible, to introduce into their meetings lectures and essays upon Masonic polity, and the various arts and sciences connected therewith.

OF THE UNION WITH OTHER SOCIETIES.

78. It is a violation of ancient usage and unmasonic for Masons to join with other societies in any Masonic celebration.

79. No Subordinate Lodge in this jurisdiction shall permit its Lodge room to be used by any other society or order whatsoever, nor shall it occupy any hall or room jointly with any other society or order, except by the special permission of the Grand Lodge or Grand Master; but nothing in this regulation shall be construed to prohibit a Subordinate Lodge from using rooms jointly with a Chapter of Royal Arch-Masons, a Masonic Council or Commandery, or a Masonic body.

OF INFRINGEMENT OF JURISDICTION.

80. When any complaint shall be perferred by a Lodge for the infringement of its jurisdiction, it shall be the duty of the Secretary to make out and transmit to the trespassing Lodge a statement of the names of the persons

wrongfully initiated, passed or raised, together with notice of the time and place when testimony will be taken to sustain said charges, at least ten days prior to the session of the Grand Lodge, and said accused Lodge desiring to take testimony in relation thereto shall give reasonable notice of the time and place to the complaining Lodge.

81. No testimony shall be permitted to go before the Committee on Grievances, unless such notice shall have been duly given, and proof of the notice accompany the papers.

OF ANNUAL RETURNS.

82. The Secretary of each Lodge immediately after the installation of the officers thereof, shall annually transmit to the Grand Master and Grand Secretary, a list of the officers of the Lodge.

83. In the annual returns to the Grand Lodge the names of the members of the Lodge shall be placed in alphabetical order.

OF THE USE OF MASONIC EMBLEMS.

84. The use of Masonic emblems and devices on business cards or by way of advertisements, except for legitimate Masonic purposes, is strictly forbidden.

OF INSTRUCTION IN THE RITUAL.

85. No Lodge shall receive instruction in the ritual from any other teachers than the M. W. Grand Master or his proxies, and the District Lecturers appointed by the authority of the Grand Lodge.

86. It requires eight members of the Lodge to be present before a Lodge can be opened, and no business can be transacted unless eight M. M. be in attendance.—*Pro.* 1884, *p.* 17.

OF AMENDMENTS.

87. These rules may be altered in the same manner as prescribed for the alteration or amendment of the By-Laws of the Grand Lodge.

THE CHARGES OF A FREEMASON.

EXTRACTED FROM

The ancient records of lodges beyond the sea, and of those in England, Scotland and Ireland, for the use of the lodges in London:

TO BE READ

AT THE MAKING OF NEW BRETHREN, OR WHEN THE MASTER SHALL ORDER IT.

THE GENERAL HEADS.

I. OF GOD AND RELIGION.

II. OF THE CIVIL MAGISTRATE SUPREME AND SUBORDINATE.

III. OF LODGES.

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

VI. OF BEHAVIOR, NAMELY:

1. In the lodge while constituted.
2. After the lodge is over and the brethren not gone.
3. When the brethren meet without strangers, but not in a lodge.
4. In presence of strangers not Masons.
5. At home and in the neighborhood.
6. Towards a strange brother.

I. CONCERNING GOD AND RELIGION.

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.

II. OF THE CIVIL MAGISTRATE SUPREME AND SUBORDINATE.

A Mason is a Peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been

always injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if Convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealously to the Government for the time being; they can not expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES.

A Lodge is a Place where Masons assemble and work: Hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient

Times no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appeared to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true men, free-born and of mature and discreet Age, no Bondmen, no Women, no immoral and scandalous Men, but of good Report.

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

All preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despis'd: Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him uncapable of learning the Art, of serving his Master's Lord, and

of being made a brother, and then a Fellowcraft in due time, even after he has served such a Term of Years, as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his Merit.

No brother can be a Warden until he has pass'd the part of Fellowcraft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellowcraft before his election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges. And for the better, and easier, and more honourable discharge of his Office, the Grand Master has a Power to chuse his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the Grand Mas-

ter, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, Supreme and Subordinate of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellowcraftsmen shall be chosen or oppointed the Master or Overseer of the Lord's Work; who is to be call'd Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as

reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustomed to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same, for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellowcraftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit; and his Brethren shall obey him.

All Masons employ'd shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

All the tools used in working shall be approved by the Grand Lodge.

No labourer shall be employ'd in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. BEHAVIOR, VIZ:

1. In the Lodge while constituted.

You are not to hold private Committees, or Separate Conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and

Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge,) and to whom they ought to be referr'd unless a Lord's Work be hinder'd the meanwhile, in which case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. *Behaviour after the Lodge is over and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or nation, or State Policy, we being only, as Masons of the Catholic Religion above mention'd; we are also of all Nations, Tongues, Kindreds and

Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the welfare of the Lodge, nor never will. This charge has been always strictly enjoin'd and observ'd, but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3. Behaviour when Brethren meet without Strangers, but not in a Lodge formed.

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all Masons are as brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserved well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. Behaviour in presence of Strangers not Masons.

You shall be cautious in your Words and Carrige, that the most penetrating Stranger

shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. Behaviour at Home, and in your Neighborhood.

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends and Neighbors know the concerns of the Lodge, &c., but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. Behaviour towards a strange Brother.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and Genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employed. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is, a good Man and true, before any other People in the same Circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the foundation and Cape-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge; as has been the ancient laudable Conduct of our Forefathers in every Nation; never

taking a legal Course but when the Case can not be otherwise decided, and patiently listning to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their Process, or Lawsuit without Wrath and Rancor, (not in the common way,) saying or doing nothing which may hinder Brotherly Love and good Offices to be renew'd and continu'd; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

Amen, so mote it be.

Degree of Entered Apprentice.

OPENING CEREMONY.

* * * * *

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard—even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. Amen.

* * * * *

SECTION FIRST.

* * * * *

Vouchsafe thine aid, almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine

wisdom, that by the secrets of our art he may be better enabled to display the beauties of brotherly love, relief and truth, to the honor of thy holy name. Amen.

* * * * *

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down upon the beard—even Aaron's beard, that went down to the skirts of his garments;

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

* * * * *

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

* * * * *

The three * * are the Holy Bible, square, and compasses. The Holy Bible is given as the rule and guide of our faith, the

square to square our actions, and the compasses to circumscribe our desires and keep our passions within due bounds toward all mankind.

The three * * are the sun, moon, and Master of the Lodge. * *

* * * * *

* * a *lamb-skin* or *white leather apron*, which is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star and Garter, or any other order, that could be conferred upon you at this time or any future period, by king, prince, potentate, or any other person, except he were a Mason, and which, I trust, you will wear with pleasure to yourself, and with honour to the fraternity. * *

* * * * *

* * working-tools of an Entered Apprentice, which are the *twenty-four-inch gauge* and *common gavel*.

The *twenty-four-inch gauge* is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-

four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into *three* parts, whereby we find eight hours for the service of God and the relief of a worthy distressed brother, eight hours for our usual avocations, and eight hours for refreshment and sleep.

The *common gavel* is an instrnment made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of the vices and superfluities of life, thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

* * * * *

SECTION SECOND.

* * * * *

* *. The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission

into the Celestial Lodge above, where the Supreme Architect of the universe presides.

* * * * *

SECTION THIRD.

The third section treats of what constitutes a Lodge, how situated, to whom dedicated, &c.

1. A Lodge consists of a certain number of Masons duly assembled, with the Holy Bible, square and compasses, and a charter or dispensation empowering them to work.

2. Our ancient brethren usually met *

3. The *form* of a Lodge is * extending from east to west. * *

4. Our institution is said to be supported by three grand pillars, denominated Wisdom, Strength and Beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. * *

5. The *covering* of a Lodge is no less than the celestial canopy or starry-decked heaven. To this object the Mason's mind is continually directed; and there he hopes at last to arrive by the aid of the theological ladder, which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and

which admonish us to have faith in God, hope in immortality, and charity to all mankind. But the greatest of these is *charity;* for our faith may be lost in sight; hope ends in glad fruition; but charity extends beyond the grave, through the boundless realms of eternity.

6. Every regular and well-governed Lodge is furnished with the Holy Bible, square and compasses. The Bible is dedicated to God, because it is the inestimable gift of God to man, * *; the square to the Master, because it is the proper Masonic emblem of his office, and should continually remind him of the duty he owes to the Lodge over which he is elected to preside; and the compasses to the craft, because by a due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds.

7. The *ornaments* of a Lodge are the mosaic pavement, the indented tessel, and the blazing star.

The *mosaic pavement* is a representation of the ground-floor of King Solomon's Temple; the *indented tessel*, of that beautifully-tesselated boarder or skirting which surrounded it; and the *blazing star* in the center is to remind us of the omnipresence of the Almighty, over-

shadowing us with his divine love and dispensing his blessings among us.

The *mosaic pavement* is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, of the manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance upon Divine Providence, which is hieroglyphically represented by the blazing star in the center.

8. The lights * *

9. The *jewels* of a Lodge are six—the square, level, plumb, rough ashlar, perfect ashlar and trestle-board. The square teaches morality, the level equality, and the plump rectitude of life.

The *rough ashlar* is a stone as taken from the quarry in its rude and natural state. The *perfect ashlar* is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the fellowcraft. The *trestle-board* is for the master workman to draw his designs upon.

By the *rough ashlar* we are reminded of our rude and imperfect state by nature; by the *perfect ashlar*, of that state of perfection at which we hope to arrive by a virtuous educa-

tion, our own endeavors, and the blessing of God; and by the *trestle-board* we are reminded that as the operative workmen erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the designs laid down by the Supreme Architect of the universe, in the great book of revelation, which is our spiritual, moral and Masonic trestle-board.

10. Lodges should be placed * *

11. Our ancient brethren dedicated their lodges to King Solomon, because, as it is said, he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time there is represented, in every regular and well-governed Lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rest the Holy Scriptures. The point represents an individual brother; the circle the boundary line of his conduct, beyond which he is never to suffer his

prejudices or passions to betray him. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

12. The principal *tenets* of our profession are brotherly love, relief, and truth.

By the exercise of *brotherly love* we are taught to regard the whole human species as one family,—the high and the low, the rich and the poor,—who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principal Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

To *relieve* the distressed is a duty incumbent on all men, but more particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare and rejoicing at each other's prosperity.

13. Entered Apprentices * * Temperance, Fortitude, Prudence, and Justice.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, * *

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo

any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was emblematically represented on his first admission into the Lodge, * *

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed company, so as never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained, * *

Justice is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human law,

but is the very cement and support of civil society. And as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof; * *

14. Entered Apprentices * * freedom, fervency, and zeal, * *

Our mother earth alone, of all the elements, has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, but spreads our pathway with flowers and our tables with plenty. Though she produces poison, still she supplies its antidote, and returns with interest every good committed to her care; and at last when we are called upon to pass through the "dark valley of the shadow of death," she once more receives us, and tenderly covers our remains within her bosom. This admonishes us that as from it we came so unto it we must shortly return.

CHARGE TO AN ENTERED APPRENTICE.

Brother:—You are now initiated into the first principles of Masonry, and we offer you our congratulations upon being accepted a fellow into our ancient and honourable order; *ancient*, as having subsisted from time immemorial; and *honourable*, because its tendency is to render all men such, who act in conformity with its precepts. No institution was ever raised upon better principles, or established on a more permanent foundation.

The several lectures appertaining to this degree will now, of course, occupy some of your attention. At all convenient times, in order that you may improve therein, it will be your duty to converse with well-informed brethren, who will cheerfully communicate to you the required instruction.

As a Mason, there are three great duties which you are charged to inculcate: they are the duties you owe to God, your neighbor, and yourself. To God, in never mentioning his name except with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and ever to esteem him as the Author of all good. To your neighbor, in acting upon the

square, and in doing unto him as you wish he should do unto you. To yourself, in avoiding all irregularity and intemperance which would impair your faculties and debase the dignity of your profession.

In the state you are to be a quiet and peaceable citizen — true to your country and just to your goverment. You are not to countenance disloyalty or rebellion, but you should patiently submit to the magisterial authority of the land in which you live.

In your intercourse with your Masonic brethern you are to cultivate a forgiving and charitable disposition; and while in attendance at the lodge you must always regard it as a place sacred to friendship and brotherly love.

Political and religious disputes are never tolerated within the lodge. As Masons, we proscribe no man for opinion's sake, and recognize no sectarian creed. We follow the religion of truth and virtue; and this is the common center around which are congregated, in one holy, indivisible bond of brotherhood, men of every tribe and nation and kindred and tongue under heaven.

Although your frequent attendance at our meetings is a matter of duty, yet it is not intended that you should ever on that account

neglect your customary avocations; on the contrary, it is strictly enjoined upon you always faithfully and punctually to perform your *daily work*.

You are not, upon any occasion, to suffer your zeal for the institution to lead you into fruitless arguments with those whom prejudice or ignorance may cause to abuse it. Provided you live up to the principles of Masonry, your own actions will constitute a "living epistle" that will be its most eloquent defense.

Our ancient and time-honored Constitutions you are to search and study with particular care, as they contain the fundamental rules and regulations for the government of the fraternity in all parts of the world. We seriously admonish you ever to keep sacred and inviolable the mysteries of our order, as these are the *criteria* to distinguish you from the rest of the community, and mark your consequence among Masons.

If within the circle of your acquaintanceship you discover a person desirous to be introduced among us, you must be *cautious* not to recommend him until you are convinced he will conform to all our requirements, to the end that the honor and reputation of the institution may be fully sustained, and the world at large may be convinced of its beneficial effects.

You have upon this occasion taken an eventful step in your journey of life. You have entered upon the threshold of our mystic temple, and you are now bound by the indissoluble ties of the fraternity with many thousands of your fellow-beings, all of whom have participated in the same ceremonies and traveled the same road with yourself. In your outward demeanor, then, be particularly careful to avoid censure and reproach.

Finally, brother, keep it always in mind that we are probationers and sojourners here, and that if we would hereafter participate in the high and glorious mysteries of the Celestial Lodge we must so work agreeably to our moral trestle-board as to meet the approbation of Him who is a spirit of immaculate purity, and who must be worshiped in spirit and in truth.

* * * * *

* * May the blessing of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen.

Degree of Fellowcraft.

OPENING CEREMONY.

* * * * *

May the favor of Heaven be upon this meeting: and as it is happily begun, may it be conducted with order and closed in harmony. Amen.

* * * * *

SECTION FIRST.

* * * * *

1. I am the Lord thy God. Thou shalt have none other gods before me.

2. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth.

3. Thou shalt not bow thyself down unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me,

4. And shewing mercy unto thousands of them that love me and keep my commandments.

5. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

6. Love one another. God is love: and he that dwelleth in love dwelleth in God, and God in him.

* * * * *

* * working tools of a Fellowcraft, which are the *plumb*, *square* and *level*. The *plumb* is an instrument made use of by operative masons to raise perpendiculars, the *square* to square their work, and the *level* to lay horizontals, but we as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations, before God and man, squaring our actions by the square of virtue, ever remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns.

* * * * *

SECTION SECOND.

The second section of this degree refers to the origin of the institution, and views Masonry under two denominations—*operative* and *speculative.*

Masonry in its origin was a system by which operative masons were associated together to perfect themselves in the science, and the better to carry on their work and protect and defend each other; but, as speculative masonry, it is now a system of morals drawn from the word of God. Its great object is to further the cause of benevolence; and its votaries are bound together by the solemn ties of brotherly affection. In this section, therefore, it is considered under two denominations—operative and speculative.

By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund

of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

By speculative masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

* * In six days God created the heavens and the earth, and rested on the seventh. The seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities, while their minds were abstracted from the cares of life, of contemplating the glorious works of creation, and adoring the great Creator, "who hath stretched forth the heavens as a canopy, and planted the earth as a footstool."

* * The *globes* are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth; the face of the heavens, the planetary revolutions, and other particulars.

The sphere with the parts of the earth delineated on its surface is called the terrestrial globe, and that with the constellations and other heavenly bodies the celestial globe. Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the study of astronomy, geography, and the arts dependent on them, by which society has been so much benefited.

* * The * * orders of architecture, which are thus classed: *the Tuscan*, *the Doric*, *the Ionic*, *the Corinthian*, *and the Composite.*

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The *Tuscan* is the most simply and solid of the five orders. The name Tuscan was applied to it because the ancient people of Lydia, when coming out of Asia to settle in Tuscany, first made use of this order in the temples they erected. Its column is seven diameters high; and its capital, base, and entablature have but few mouldings.

The *Doric*, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings. It is the best proportioned of all the orders.

The *Ionic* bears a kind of mean proportion between the more solid and delicate orders.

Its column is nine diameters high. Its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous Temple of Diana of Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

The *Corinthian*, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidently passing by the tomb of a young lady, he perceived a basket of toys covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, till, arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the

figure. The vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

The *Composite* is compounded of the other orders, and was contrived by the Romans. It is ten diameters high, and its cornice has dentals, or simple modillions.

The ancient and original orders of architecture revered by Masons are no more than three—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

The * * five human senses—hearing, seeing, feeling, smelling, and tasting.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music.

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of nature. Of all the faculties, sight is the noblest.

Feeling is that sense by which we distinguish the different qualities of bodies, such as

heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind.

Tasting enables us to make a proper distinction in the choice of our food.

Of these senses, the first three—*hearing*, *seeing*, and *feeling*—are most essential to Masons; * *

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul present a vast and boundless field for philosophical disquisition which far exceeds human inquiry, and are peculiar mysteries known only to nature and to nature's God, to whom we all are indebted for creation, preservation, and every blessing we enjoy.

The * * seven liberal arts and sciences, which are *grammar*, *rhetoric*, *logic*, *arithmetic*, *geometry*, *music*, and *astronomy*.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people, and that excellency of

pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

Logic teaches us to guide our reasons discretionally in the general knowledge of things, and directs our inquiries after truth.

Arithmetic teaches the powers and properties of numbers, which are variously effected, by letters, tables, figures, and instruments. By this art reasons and demonstrations are given for finding out any certain number whose relation or affinity to another is already known or discovered.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

Music teaches the art of composing concords, so as to form delightful harmony, by a mathe-

matical and proportional arrangement of acute, grave, and mixed sounds.

Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in the celestial hemisphere. Assisted by astronomy we can observe the motions, measure the distances, and comprehend the magnitude of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While employed in the study of this science we perceive the wisdom and goodness of God, and trace the glorious Author by his works.

* * * * *

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected.

The contemplation of this science in a moral and conprehensive view, fills the mind with rapture. To the true geometrician the regions of matter with which he is surrounded afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition. Every blade of grass which adorns the field, every flower that blooms, and every insect which wings its way in the bounds of space,

proves the existence of a great First Cause, and yields a pleasure to the intelligent mind.

By geometry we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine Artist, and all conducted by the same unerring law of nature.

A survey of Nature, and the observation of her beautiful proportions first determined man to imitate the divine plan, and study symmetery and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid

waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, *still survives.* It has existed where all things else of human origin have perished. The tempest of persecution has not injured it; the mutations of the world have not shaken it; the wing of time has flapped over it in vain; and through centuries of changes it has stood changeless and serene. And to the true and loyal brother it is a source of exulting promise to know that it will continue to survive so long as the *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts.*

* * * * *

Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

CHARGE TO A FELLOWCRAFT.

Brother:—Your are now advanced to the second degree of Masonry, and we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherance to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of

a divine and moral nature, is enriched with the most useful knowledge. While it proves the wonderful properties of nature, it demonstrates the most important truths of morality.

Your past behavior and regular deportment have merited the honour which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellowcraft, and to these duties you are bound by the most sacred ties.

* * * * *

* * May the blessing of Heaven rest upon us and upon all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen.

* * * * *

Degree of Master Mason.

OPENING CEREMONY.

* * * * *

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard—even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. Amen.

* * * * *

SECTION FIRST.

* * * * *

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few,

4. And those that look out of the windows be darkened, and the doors shall be shut in the streets,

5. When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

6. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail;

7. Because man goeth to his long home, and the mourners go about the streets:

8. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern,

9. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

* * * * *

* * * Working-tools of a Master Mason which are all the implements of Ma-

sonry indiscriminately, but more especially the trowel.

The *trowel* is an instrument made use of by operative masons to spread the cement which unites a building into one common mass; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree.

* * * * *

SECTION SECOND.

* * * * *

Thou, O God! knowest our down-sittings and our up-risings, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his

months are with thee, thou hast appointed his bounds that he can not pass; turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation: administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

* * * * *

SECTION THIRD.

The third section furnishes many details in relation to the building of the temple.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn that, although seven years were occupied in building it, yet during the whole term it rained not in the daytime, that the workmen might not be obstructed in their labor, and from sacred history it appears

that there was not the sound of axe, hammer, or any tool of iron heard in the house while it was building.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters—all hewn from the finest Parian marble.

There were employed in its building three Grand Masters, three thousand and three hundred Masters, or overseers of the work; eighty thousand Fellow-crafts, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner, by the wisdom of King Solomon, that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at that important period.

$$7\left\{\frac{1}{6}\right. — 5\left\{\frac{2}{3}\right. — 3.$$

[Or, the following description may be substituted for the preceding:]

This famous fabric was erected on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, the same that was purchased by David, of Ornan the Jebu-

site, whereon to erect an altar to God, when he, in his mercy, stayed the angel of pestilence when about to stretch forth his destroying hand over the city of Jerusalem. It was begun in the fourth year of the reign of King Solomon, the third after the death of David, four hundred and eighty years after the passage of the children of Israel through the Red Sea, on Monday the second day of the month Zif, which being the second month of the sacred year, fixes the date of its commencement on the twenty-first day of April, in the year of the world two thousand nine hundred and ninety-two.

Owing to masonic skill and the wise regulations of King Solomon, under circumstances rendered peculiarly favorable by Divine Providence, the building was carried forward with such amazing rapidity that it was completed in all its parts in a little more than seven years, which important event occurred in the eleventh year of the reign of King Solomon, on the eighth day of the month Bul, which being the eighth month of the sacred year, fixes the date of its completion to have been the twenty-third day of October, in the year of the world two thousand nine hundred and ninety-nine—one

thousand and five years anterior to the beginning of the Christian era.

That so vast and so magnificent a structure should have been erected in the brief period of seven years, six months and two days will cease to excite our astonishment, or even surprise, when we reflect that King David had devoted many years of his prosperous reign in accumulating treasures and materials for the work; that the whole was designed and dedicated to the glory of the Most High, erected by his divine command, and carried forward to completion under his special care.

The stones were all hewed, squared, marked, and numbered in the quarries where they were raised; the timbers were felled and prepared in the forests of Lebanon; and when each part was fitted for its place in the building they were conveyed to Jerusalem and set up by aid of wooden instruments prepared for the purpose, so that neither the sound of axe, hammer, or any tool of iron was heard on or about the building during its erection. And when the whole structure was completed every part fitted with such admirable precision that it resembled more the handiwork of the Supreme Architect of the universe than the labor of human hands.

There were employed in its erection three M. E. G. M., * *; three thousand three hundred masters or overseers of the work; eighty thousand fellowcrafts or hewers in the mountains and quarries, and seventy thousand apprentices or bearers of burdens, who were then, as now, divided into three classes or degrees, those of Entered Apprentice, Fellowcraft and Master Mason.

Entered Apprentices held their lodges on the * * of the temple; and an Entered Apprentice lodge consisted of not less than 1-6, * *. Fellowcrafts held their lodges in the * * of the temple; and a Fellowcraft lodge consisted of not less than 2-3 * *. A Master Mason lodge was held in the * *, and consisted of but * *. By this wise and judicious distribution of labor and arrangement of the workmen, inaugurated at the building of the temple, and continued in our lodges to the present time, our institution has been perpetuated and harmony preserved among its members.

The temple was supported by 1,453 columns and 2,906 pilasters, all hewed of the finest Parian marble, and was the perfection of architectural skill, magnificence, and beauty. But

the inner temple, or sanctuary, was by far the most splendid part. Its inner walls, posts, doors, floors, and ceilings were of cedar and olive wood, and planks of fir, which were entirely covered with broad plates of gold, and adorned with precious jewels of many splendid colors. Its roof was of olive-wood covered with plates of burnished gold, and its external walls were of polished stones of most exquisite whiteness. Of its richness some idea may be formed from the fact that the gold used in the decoration of the holy place amounted to the enormous sum of six hundred talents—equivalent, in our currency, to upward of twenty-one and a half millions of dollars. The whole cost of the temple, as furnished us by Masonic tradition, amounted to the almost fabulous total of six thousand five hundred and ninety millions—a sum scarcely within our comprehension, and indeed incredible, but for the fact that inasmuch as the temple was dedicated to God, erected by his express command, and designed for the devout celebration of his divine worship by the whole body of his chosen people. It was not only the most costly, but also the most beautiful and magnificent achievement of mankind; the glory of its in-

spired founder, the pride of the Jewish people, and the admiration of the world.

But the temple of Solomon; where is it now? Where are its altars, its cherubim, its vessels of silver and gold? Where are the palaces of the Hebrew monarchs? where the cities and gardens and vineyards of Palestine? All vanished from the face of the earth! The rich and prolific soil of Judea, a "land once flowing with milk and honey," is now a barren waste, unfit for the abode of man. The rock on which the temple stood presents its naked breast to every storm, and in its utter desolation seems to lament the downfall of man.

But the moral precepts of wisdom inaugurated at the building of the temple, in all their strength and beauty, still remain, unchanging and unchanged. The beauty of the temple pleased the eye; but the beauty of virtue, which distinguishes the speculative masonry of modern times, is far more glorious, and imparts a superior pleasure to the understanding.

By the united energies of the representatives of wisdom, strength and beauty, the fair fabric of masonic splendor was planned and reared and finished for durability. It has withstood the shocks of time, the revolutions of

ages, the convulsions of empires, and the concussion of hostile, contending nations. While everything instable in nature falls; while kings and kingdoms are lost in the vortex of revolutions; while thrones and governments crumble into ruin and fall from their foundations; Masonry, towering above all that is awful and ruinable in nature's realms, stands unmoved,—unshaken as the mountain rock. It has passed safely through the dark ages of bigotry and superstition, when wars and commotions convulsed the world to its center; and it will stand amid the changes yet to be—immutable, unchanging, and unchanged, till time itself shall be no more.

* * * * *

1. The *three steps*, usually delineated upon the Master's carpet, are emblematic of the three principal stages of human life, namely, youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflections con-

sequent on a well-spent life, and die in the hope of a glorious immortality.

2. The *pot of incense* is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

3. The *bee-hive* is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the Great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons.

4. The *book of constitutions*, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

5. The *sword*, pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

6. *All-seeing Eye*, of Him, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, penetrates the inmost recesses of the human heart; He will reward us according to our merits.

7. The *anchor* and the *ark* are emblems of a well-grounded hope and a well-spent life. They are emblematic of that divine ark which safely wafts us over life's tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

8. The *forty-seventh problem of Euclid* is an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry. On this subject he evolved many problems and theorems, and among the most distinguished of which he erected this, when, in the joy of his heart, he exclaimed "Eureka," in the Grecian

language signifying, "I have found it," upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

9. The *hour-glass* is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We can not without astonishment behold the little particles which are contained in this machine; how they pass almost imperceptibly away, and yet to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! "To-day he puts forth the tender leaves of hope, to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness still is ripening he falls," like autumn leaves, to enrich our mother earth.

10. The *scythe* is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! what havoc the scythe of Time is making among the human race. If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet, withal, we must soon be cut down

by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

* * * * *

CHARGE TO A MASTER MASON.

Brother:—Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honour, and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension.

Universal benevolence you are always to inculcate, and by the regularity of your own

behavior afford the best example for the conduct of others less informed.

The ancient landmarks of the order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance any deviation from the established usages and customs of the fraternity.

Your virtue, honor, and reputation are concerned in supporting, with dignity, the character you now bear. Let no motive, therefore, induce you to swerve from duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist with whose history you have at this time been made familiar. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence we have reposed.

* * * * *

Brethren, you are now about to quit this retreat of friendship and virtue, to mix again with the world. Amid its cares, its concerns, and its employments, forget not the lessons and duties you have heard so frequently inculcated in this lodge. Be diligent in your several stations; prudent, temperate, and discreet in all your actions. Remember that around this

altar you have promised to befriend the unfortunate, and relieve every worthy brother who shall need your assistance. You have promised to remind him, in the most tender manner, of his failings, and to aid him in his reformation. Vindicate his character when traduced. Suggest in his behalf the most candid and favorable circumstances.

These generous principles are to extend farther. Every human being has a claim upon your kind offices. Do good unto all men. Let it not be supposed that you have here labored in vain, and spent your strength for naught; for your work is with the Lord, and your recompense with your God.

Finally, brethren, be ye all of one mind; live in peace with one another; and may the God of love and peace delight to dwell with you, and bless you.

* * * * *

* *. May the blessing of heaven rest upon us, and upon all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen.

Masonic Funeral Service.

GENERAL DIRECTIONS.

I. No brother can be interred with the formalities of the order unless he has received the *third degree* in Masonry.

II. The Master of a Lodge being notified of the death of a brother, and of his request to be buried with Masonic ceremonies, shall convene his Lodge, and make all suitable arrangements to that effect.

III. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In the case of a *stranger or sojourner*, the Master of the senior Lodge present will preside.

IV. All the brethren who walk in procession should preserve as much as possible a uniformity of dress. A proper badge of mourning around the left arm, with white gloves and aprons, are most suitable. It is recommended to avoid all ostentatious display of Masonic costume.

V. Musicians, if belonging to the fraternity, will walk in procession immediately after the Tyler; if they are not Masons, they will precede him. Solemn and appropriate pieces of music only should be performed; all others are expressly interdicted.

VI. The cushion on which the Holy Bible is placed should be covered with black. A piece of black crape should be tied around all the furniture carried in procession, around each Steward's rod, and on the musical instruments. The procession will immediately precede the corpse, and the brethren walk two and two, except such officers as, from their station, are to walk otherwise.

VII. It would be proper for each Lodge, when convenient, to have a pall of black cloth, velvet, or other suitable material, to be used on funeral occasions. On the coffin will be placed or tied a white apron.

VIII. If the Grand Master, Deputy Grand Master, or Grand Wardens attend any funeral procession, they will take precedence, and preside over and conduct the ceremonies, unless they desire otherwise. Their places in the procession will be after the Master of the Lodge. Two Deacons, on the right and left, will at-

tend a Grand Warden. When the Grand Master or Deputy Grand Master is present, the Book of Constitutions is borne before him, a Grand Sword-Bearer follows him, and the Deacons, with black rods, are placed on his right and left, on a line, seven feet apart.

ORDER OF PROCESSION.

The following order of procession will be proper to be observed, when a single Lodge conducts the ceremonies:

Tyler,
with drawn sword.
Stewards,
with white rods.
Musicians,
(if they are Masons; otherwise in advance of the Tyler.
Master Masons.
MARSHAL.
Senior and Junior Deacons.
Secretary and Treasurer.
Senior and Junior Wardens.
Past Master of Lodge.
The Holy Writings,
on a cushion, carried by the eldest member of the lodge present.
The Master.
Clergy.

Pall-bearers. THE BODY, WITH INSIGNIA Pall-bearers.

THE SERVICE.

¶ The brethren being assembled at the Lodge-room, or some other convenient place, the presiding officer will open the Lodge in the third degree. After having stated the object of the meeting, the service will commence—all the brethren standing.

Master. Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom, then, may we seek for succor, but THEE, O LORD, who for our sins art justly displeased?

My brethren, where is the man that liveth that shall not see death.

Response by the Brethren. Man walketh in a vain shadow; he heapeth up riches, and can not tell who shall gather them.

Master. Can we offer any precious thing to redeem our brother?

Response. We have not a ransom. The place that once know him shall know him no more forever.

Master. Shall his name then be lost upon the earth?

Response. We will treasure it in our memories; we will record it in our hearts.

Master. How then will it be known?

Response. It shall live in the exercise of his virtues.

Master. When our brother died, did he carry nothing away with him?

Response. He fulfilled his destiny. Naked he came into the world, and naked he has departed out of it.

Master. Hear, then, the conclusion of the whole matter: It is The Lord only that can give, and it is The Lord that hath taken away.

Response. Blessed forever be the name of The Lord.

Master. Let us endeavor to live the life of the righteous, that our last end may be like his.

Response. God is our God forever and ever. He will be our guide and support, even through the dark valley of the shadow of death.

Master. I heard a voice from heaven, saying unto me: "Write, from henceforth, blessed are the dead who die in the Lord! Even so, saith the Spirit, for they rest from their labors."

¶ The Master here takes the ROLL, on which is inscribed the name and age of the deceased, and says:

ALMIGHTY FATHER! in thy hands we leave, with humble submission, the soul of our departed brother.

¶ The brethren will respond *three times*, giving the *grand Honours* each time:

The will of GOD *is accomplished.* So mote it be.

¶ The Master here deposits the ROLL, and repeats the following, or some other suitable prayer:

Most glorious and merciful LORD GOD, author of all good, and giver of every perfect gift: Pour down, we implore thee, thy blessing upon us; and under the deep solemnities of this occasion, bind us yet closer together in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate; and may it have an influence to wean our affections from the things of this transitory world, and to fix them more devotedly upon thee, the only sure refuge in time of need. And at last, Great Parent of the universe, when our journey shall be near to its end; when the silver cord shall be loosed, and the golden bowl be broken; oh! in that moment of mortal extremity, may the "lamp of thy love" dispel the gloom of the dark valley; and may we be enabled to "work an entrance" into the celestial lodge above, and in thy glorious presence, amid its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect as are the joys of heaven,

and durably as eternity. Grant this, O our heavenly Father! for the sake of him who gave himself for us, and drank the bitter cup of death that man might live; and who hath taught us when we pray to say:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

¶ The above ceremonies may be performed either at the Lodge, the house of the deceased, or in the church edifice, if the corpse is taken there, and religious services be performed. If at the house of the deceased, the Master will take his station at the head of the coffin, which will be uncovered, the Wardens at the foot, and the brethren around it, and commence as above described. At the conclusion, the coffin will be closed. If in the church, immediately after the benediction, the Master, Wardens, and brethren will place themselves as above directed, when the ceremonies will commence.

¶ A procession will then be again formed and march to the place in interment, in the order described. The members of the Lodge will form a circle round the grave. The clergy and officers will take their station at the head, and the mourners at the foot, when the service will be resumed by the Master as follows:

My Brethren:—We are again called upon by a most solemn admonition to regard the un-

certainty of human life, the immutable certainty of death, and the vanity of all earthly pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand side by side; and it is a melancholy truth that so soon as we begin to live, that moment also we begin to die. Weakness and imperfection are the incidents of our fallen condition; the damp, dark grave is our destiny and our doom. It is passing strange—notwithstanding the daily mementos of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" go about our streets,—that we will not consider our latter end and lay it more seriously to heart, that we must ourselves go down into the silent chambers of the tomb. What an eloquent commentary is here exhibited upon the instability of every human pursuit; and how touchingly—with what deep pathos—does it echo the sad sentiment of the great preacher, who having tested all the pleasures and fascinations of this world,—having drunk deep from the golden cup of its ambition, its honours, and its wealth; of its intellectual enjoyments and its sensual gratifications,—wrote from remorseful experience, and

for our perpetual warning, the immortal text, "*Vanity of vanity; all is vanity!*" My brethren, does not that warning voice come to us with most peculiar emphasis in this "valley of death?" And shall it not exercise over our future actions the deep and pervading influence its high Masonic source is entitled to command?

The last offices we pay to the dead are useless forms, except as they constitute lessons to the living. The cold, marble form inclosed in the "narrow house" before you is alike insensible to our sorrows and our ceremonies. It matters not *now* to him whether two or three gather around the grave to perform the funeral rites, or that hundreds have assembled, with the banners and insignia of our order, to deposit him in his final resting-place. It is of little moment how, or in what manner, his obsequies are performed; whether the wild winds chant his requiem, or it be accompanied with the minstrelsy of many voices. He has gone to accomplish the destiny of all our race; he will return into the ground from which he was taken; and in the solemn solitude of the grave his dust will mingle with its kindred dust.

But, my brethren, could that inanimate form once more heave with vitality; could the rigid tongue be loosed, so that it might again articulate; oh! with a knowledge of all the fearful secrets of his mysterious journey, with what startling emphasis would he not plead with us to "prepare to meet our God!" It is infatuation—it is sorcery most fatal and delusive that enchanted our faculties and drugged our better judgments; else *such* a voice would come up to us from every new-made grave.

But it is the fashion of the world, whenever this solemn subject is thrust upon it, to postpone the consideration for a "more convenient season." Pleasure, ambition, amusement, and business engross our every sense. We go on from one design to another; add hope to hope; one plan of business is consummated, another plan is commenced; and thus there is laid out employment for many coming years. And it may be when most busy with "our farm and merchandise," at a season of all others the most unpropitious, because the most unlooked for, the pale messenger obtrudes upon us his dreadful summons, and we are hurried off to our eternal audit, with all our imperfections on our heads.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt! Fix your eyes on the last sad scene, and view humanity, stripped of its dazzling, meretricious ornaments, and you must needs be persuaded of the utter emptiness of these delusions. The monarch of a hundred provinces, at whose bidding nations pay obeisance, and the poor beggar who shivers at his gate, are *equals* in the house of death. The one is obliged to part with his scepter and his crown; the other has no further use for his wallet and his rags; and both are indebted to their *Mother Earth* for a common sepulture. In the grave all fallacies are detected, all ranks are leveled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the *broad mantle of a Mason's charity*, nor withhold from his memory the just commendation that his virtues claim at our hands. It is of record in the volume of eternal truth, that perfection on earth can never be attained. The best of created men did most grievously

err; and the wisest of our race went sadly astray. Suffer, then, the apologies of human nature to plead in behalf of him who can not any longer extenuate for himself.

Our present meeting and proceedings will have been vain and useless if they fail to excite our serious reflections and strengthen our resolution for future amendment. Be then persuaded, my brethren, by the uncertainty of life and the unsubstantial nature of all its pursuits, and postpone no longer the preparation which it is *wisdom* to provide and *madness* to defer. Let us each embrace the present propitious moment, and now, while the time and gracious opportunity offer, prepare for the exigencies of our latter end, when the pleasures of this world will be as poisoned cups to our lips, and the reflections consequent upon a well-spent life alone afford us comfort and consolation. The summer is rapidly passing away; the harvest will soon be gathered; and the wailings of the lost must be the cry of all who have not then plucked the golden fruit of the tree of life.

Let us here resolve to maintain, with greater assiduity, the dignified character of our profession. May our *faith* be evinced in a correct

moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and may our *charity* be as boundless as the wants of humanity.

And having faithfully discharged the duties which we owe to God, to our neighbor, and to ourselves; when at last it shall please the GRAND MASTER of the universe to send his *Tyler*, DEATH, to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each one of us to "eat of the hidden manna," and to receive the "white stone with the new name written," that will insure perpetual and unspeakable happiness in the paradise of God.

¶ The following invocations are then made:

Master. May we be true and faithful to each other, and may we live and die in love.

Response. So mote it be.

Master. May we profess what is good, and always act agreeably to our profession.

Response. So mote it be.

Master. May the Lord bless us and keep us; may the Lord be gracious unto us; and may all our good intentions be crowned with success.

Response. So mote it be.

Master. Glory be to God in the highest, and on earth peace, good-will toward men.

Response. So mote it be; now, henceforth, and forever. Amen.

¶ The service is then resumed by the Master, as follows:

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me *shall never die.*

¶ Here the apron is taken from the coffin and handed to the Master, and the coffin is deposited in the earth, when the service is resumed

Forasmuch as it has pleased Almighty God, in his wise providence, to take out of the world the soul of our deceased brother, we therefore commit his body to the ground: earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, when the earth and sea shall give up their dead.

¶ The Secretary will then advance and deposit the ROLL in the grave with the usual forms.

Master. Friend and brother, we bid thee FAREWELL! Thou art at rest from thy labors; may it be in peace.

Response. So mote it be. Amen.

¶ Then may be sung or rehearsed by the Master, the following, or some other appropriate hymn.

HYMN.

Solemn strikes the funeral chime.
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is near!
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come;
Waft this friend and brother home.

Lord of all,—below, above,—
Fill our hearts with truth and love:
When dissolved our earthly tie,
Take us to thy lodge on high.

¶ The service is then resumed by the Master, who, presenting the *apron*, says:

The lamb-skin, or white apron, is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star and Garter.

¶ The Master then deposits in the grave.

This emblem I now deposit in the grave of our deceased brother. We are thus reminded of the universal domination of Death. The arm of Friendship can not interpose to prevent his coming; the wealth of the world can not purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave admonish us of our mortality, and that, sooner or later, these frail weak bodies must molder in their parent dust.

¶ The Master, holding the *evergreen* in his hand, continues:

This *evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows," and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion, and Death no power.

¶ The brethren will now move in procession round the grave, and severally drop in it the sprig of evergreen, after which the *public grand honours* are given. The Master then continues the ceremony in the following words:

From time immemorial it has been the custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of inter-

ment, there to deposit it with the usual formalities.

In conformity with this ancient usage, and at the request of our deceased brother, we have assembled at this time, in the character of Masons, to offer up, before the world, the last sad tribute of our affection, and thereby demonstrate, in the strongest possible manner, the sincerity of our past esteem for him, and our steady attachment to the principles of the order.

We have now with the usual Masonic ceremonies committed the body of a brother to its kindred dust, there to remain until the trumpet of judgment shall summon it from its abiding-place. We leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have nothing but this world's consolation to offer. We can only deeply, sincerely, and most affectionately sympathize with them in their afflictive bereavement. But in the beautiful spirit of the Christian's theology, we dare say that He who "tempers the wind to the shorn lamb" looks

down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the same benevolent Savior who wept tears of sympathy at the grave in Bethany will fold the arm of his love and protection around those who put their trust and confidence in him.

¶ The service is concluded with the following, or some other suitable prayer:

Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must appear, to render an account for the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our fallen brother, to impress deeply upon our minds the solemnities of this day. May we ever remember that "in the midst of life we are in death," and so live and act our several parts as we will desire to have done when the hour of departure is at hand.

And O gracious Father, vouchsafe us, we pray thee, thy divine assistance, to redeem our misspent time; and in the discharge of the duties thou hast assigned us in the erection of our moral edifice, may we have *wisdom* from on high to direct us, *strength* commen-

surate with our task to support us, and the *beauty* of holiness to render all our performances acceptable in thy sight. And at last, when our work on earth is done, when the mallet of death shall call us from our labors, may we obtain a blessed and everlasting rest in that spiritual house, not made with hands, eternal in the heavens.

Amen. So mote it be.

¶ The procession will then return to the place whence it set out, where the necessary duties are complied with, and the lodge is closed in due form.

355316 SoA F8552b

268572 [Lodge, no.13 SoA F8554m

Author Freemasons. Dayton, Ohio. St.John's

Title Manual...

University of Toronto Library

DO NOT REMOVE THE CARD FROM THIS POCKET

Acme Library Card Pocket
Under Pat. "Ref. Index File"
Made by LIBRARY BUREAU